Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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DOCTRINAL.

Religious Creeds.

The "Letter to the Trinitarian Congregational Church in Waltham" on the subject of the *Creed* of that church, from which we have made extracts in our two last numbers, is concluded in the following extract.

'Art. XI. We believe, that the present world is a state of probation, and that the future world is a state of retribution; that the human soul is immortal; that there will be a resurrection of the dead, both of the just and of the unjust; that God has appointed a day in which he will judge the world; that the righteous will then be received to everlasting happiness, and the wicked doomed to endless misery.

'The minister will here say, all these truths you profess and heartily believe!'

The obvious meaning of this article is, that we are placed here in a state of probation, and that in the next world we shall be called to an account, and rewarded or punished according to—what? According to the nature we received from the hands of our Maker? No. According to the miraculous changes we may have undergone? No. But according to the deeds done in the body.

A belief in this article implies that you think our actions are under our own control; that we are accountable for them to God; and that we shall receive in the next world according to what we have done in this, whether it be good or evil.

Having given what appears to me to be the true import of your articles, I will proceed to offer some remarks upon them.

In the first place, they appear to me to be inconsistent with each other, so that if you truly and sincerely believe one article, you must as truly and sincerely disbelieve another. In your first article, you profess to believe there is only one God, or one perfect being, in the universe, who possesses all the attributes we ascribe to the Deity. How can you reconcile this with your third article, where you profess to believe that there are three perfect, distinct persons or beings in the universe, each in himself possessing all the attributes of Deity, and consequently each constituting a God? If you believe one of these articles, you cannot possibly believe the other; for no man can believe two plainly contradictory propositions at the same time. So that you must either believe in *one perfect being* or God, or three perfect beings or Gods.

2. In your fourth article, you profess to believe the world is governed in a manner perfectly consistent with the moral agency or liberty of mankind. How can you reconcile this with your eighth article, where you profess to believe that the supreme God, who made and governs the world, and whose purposes cannot be resisted, has decreed before the foundation of the world that a certain number of the human race shall be righteous, and shall be saved, and a certain part shall be wicked, and shall be damned? It is utterly impossible for you to believe both of these articles. You must believe either that we are free agents, or that we are not free agents. You cannot believe that white is white and black, also, at the same time.

3. In your fifth article, you profess to believe that all mankind are born into the world in a state of perfect enmity to God and all holiness, and must remain so, until their natures are renewed or changed, not by any exertions or even desires of their own, but by the unasked, gratuitous interposition of the Holy Spirit; and in your tenth article, you profess to believe that from the moment their natures are changed, they are perfectly sure of their salvation; so sure, that let their conduct be what it may, they cannot fail of obtaining it, since it rests on the promise of the eternal God, the Son. How can you reconcile these two articles with your eleventh, where you profess to believe this world is a state of probation, and the next a state of retribution; that we are accountable for our actions, and shall be rewarded or punished according to our works? According to the former articles, the last day must be conducted something after the following manner. Mankind will be called before their Maker and Judge, and he will put these questions to every individual. 'Do you now possess the same totally depraved nature which I, your creator, preserver, and moral governor, gave you at your birth, and decreed that you should keep until this time? If so, you stand condemned before me; and I will sentence you to endless torments in hell. Pass ye to the left.' Or he will ask them, 'Has the eternal, selfexistent, and unchangeable God, the Holy Spirit, interposed his special influences in your behalf, taken from you the natures I gave you, and given you other natures in their stead? If so you receive my approbation, and shall be rewarded with endless happiness. Pass ye to the right.' This you call judging the world in righteousness! Now you must believe that mankind are to be rewarded or punished according to the forcordination of God, or according to their works; both you cannot believe.

4. In your sixth article, you profess to believe, that salvation is freely offered to all, and all may comply with the terms on which it is offered, if they please, and be saved; so that it will be their own fault if any are lost. Yet in the same article, you profess to believe that God, who has thus freely offered salvation to all, has offered it to them on terms with which he knew it would be as impossible for any individual of the human race to comply, as for the corpse to raise itself from the grave; being incapacitated, not by any thing they themselves should do, not by any fault of their own, but on account of the totally depraved natures they should receive at the hands of their Maker. How do you reconcile these contradictions? Men either have ability to comply with the terms of salvation, or they have not ability to comply.—One or the other of these propositions you must believe; both you cannot.

Such, my friends, are some of the contradictions which your articles involve when compared with each other. How it would be possible for you to put together more inconsistencies in the same space I cannot conceive. See how they appear when arranged in parallel columns. I shall adhere, not to the words of the articles, but to their obvious meaning.

1. We believe, that there is one eternal, selfexistent, and unchangeable God.	1. We believe, that there are three eternal self-existent and unchangeable beings; the Father, the Son, and the Holy Ghost; the same in nature, and equal in every perfection.
2. We believe, that all men are free agents, and have power to act righteously or wickedly.	2. We believe, that all men are born so depraved, that they cannot perform a righteous deed.
3. We believe, that salvation is freely offered to all; and that all have ability to comply with the terms of salvation; so that all may be saved.	3. We believe, that salvation is freely offered to all; but that God has elected a certain number to salvation before the foundation of the world, and, do what they may, they will be saved, and that he predestinated all the rest to endless misery, and, do what they can, they must be damned.
4. We believe, that mankind receive from their Maker a nature totally depraved; and when changed by the special influences of the Holy Spirit, they are sure to persevere until the end, and be eternally happy.	4. We believe, that this world is a state of probation; and that all men will be rewarded or punished according to their works.

Such contradictions and inconsistencies are contained in these articles, that I should think any one would examine carefully their foundation in scripture before he cordially subscribed to them. All the sentiments they contain cannot be true; for the bible does not contain in itself such contradictions and inconsistencies. It is evident that no plain passages of scripture can be produced in the support of all; for if so, then the creed might have been expressed in scripture language. Several of the articles contain sentiments which are in direct opposition to the most explicit declarations of the bible.

CREED.	SCRIPTURE.
'We believe, that God exists in three distinct persons, the Father, the Son, and the Holy Ghost; and that these three are one God, the same in nature, and equal in every perfection.'	'The Lord our God is one Lord. Father, this is life eternal, to know thee, the only true God. To us there is but one God, the Father. My Father is greater than I. The Son can do nothing of himself. God anointed Jesus of Nazareth with the Holy Spirit.'
CREED.	SCRIPTURE.
'We believe, that Adam was created holy, and constituted the representative of his posterity, and that in consequence of his fall, all his descendants are dead in trespasses and sins, and until renewed by the Holy Spirit, possess the carnal mind, which is enmity against God.'	'God hath made man upright; but they have sought out many inventions. The son shall not bear the iniquity of the father. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.—The Gentiles do by nature the things contained in the law.'
CREED.	SCRIPTURE.
'We believe, that such is the aversion of man to the terms of salvation, that without the special influences of the Holy Spirit, all men refuse to comply with them.'	'Choose you this day whom you will serve.—And Mary hath chosen that good part. Ye do always resist the Holy Spirit. Whosoever will let him take the water of life freely.'
CREED.	SCRIPTURE.
'We believe, that those whose hearts the Holy Spirit inclines to receive the Lord Jesus Christ, were chosen in him before the foundation of the world; and that they are saved, not by works of righteousness which they have done, but by the grace of God.'	'God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him. Give diligence to make your calling and election sure. Work out your own salvation with fear and trembling. Jesus is the author of eternal salvation, unto all them that obey him.'
CREED.	SCRIPTURE.
'We believe, that the Lord Jesus Christ has engaged to keep from final apostacy, and to preserve to his heavenly kingdom, all who have fled to him for refuge.'	'Wherefore, let him that thinketh he standeth, take heed lest he fall. If thou seek the Lord, he will be found of thee; but if thou forsake him he will cast thee off forever. Let us not be weary in well doing; for in due season we shall reap, if we faint not. But when the righteous turneth away from his righteousness, and committeth iniquity; all his righteousness that he hath done shall not be mentioned; in his trespass, that he hath trespassed, and in his sin that he hath sinned, in them shall he die.'

Here you perceive that you have professed a hearty belief in sentiments which are contradicted by many plain passages of scripture. It is not for me to know how you can reconcile such proceedings with your consciences. I leave you to make your peace with the God of truth. When you took upon you the solemn oath, were you conscious of what you were doing? Let me quote one passage from your covenant.

'And now, beloved in the Lord, let it be impressed on your minds that you have come under solemn obligations, from which you can never be released. Wherever you go, these vows will be upon you. They will follow you to the bar of God. God and angels are witnesses to your vows, which will be recorded in heaven to be exhibited on your trial at the last day.'

And is it so? Have you thus solemnly vowed never to grow wiser? never to depart from the inconsistencies of this human creed? Have you thus solemnly pledged yourselves to live in open disobedience to scripture commands? 'Hold fast the form of sound words which thou hast heard of me.' Have you given up the form of sound words, delivered in the scriptures? and have you bound yourselves to hold fast the form of words which man's wisdom inventeth? Are you so dissatisfied with the very words of Jesus, and the inspired writers, that you must substitute the commandments of weak, erring men? How can you justify all this to your consciences and your God? If a creed had been necessary, would not one have been given by Christ? But has he not repeatedly commanded you to keep and observe his words? Do you not know that creeds have caused all the divisions in the Christian church? And are you sworn to perpetuate these divisions? Do you suppose you knew as much of the scriptures when you subscribed these articles as you ever shall know?—If you did not, how dare you promise to adhere to these sentiments forever, which you may soon discover to be unscriptural? I pity your situation; but I can give you only one ray of comfort. It is this. No man has any right to require you to subscribe a human creed. If you have been compelled to do wrong, you can retract without danger. Exercise that liberty wherewith Christ has made you free. The first Christians professed to believe the bible. And you are bound to study that blessed volume daily; and you must believe what you there find taught, and not what your preacher tells you is there taught. For by that word will you all be judged, and not by your articles of faith.—Let me then ask you to consider, seriously to consider, what I have advanced for your good, and candidly search the word of God for yourselves.

Yours, with Christian salutations,

A Layman.

MISCELLANY.

THE PASTOR'S SKETCH BOOK.

A notice of a work with this title, appears in the Eclectic Review of September. This 'Sketch Book,' says the Review, "contains a series of narratives fraught with uncommon interest and invaluable instruction. Some of them, indeed, are of a most impressive cast."

On the propriety and expediency of narratives of the nature here mentioned, the Review proceeds to say,—"Ministers are, from the nature of their office, made acquainted with facts and circumstances, hidden from the world at large, but important, to a very high degree, both in themselves and in their bearings. It would be no difficult task, and the effects might be most salutary, were brief statements, from time to time, published, as in the present instance. No confidence needs be violated; no delicacy outraged; names might be withheld, while the truth of the whole would be placed beyond suspicion by the signature of a respectable editor. Discretion would certainly be requisite; and a fair example of its exercise is afforded in the volume before us.

We take the following specimen as being of convenient length."

The Antinomian.

'Kaleidus, when he came under my pastoral charge, thirteen years ago, was about five-and-thirty. He was a man that could not pass undistinguished. His form was noble and athletic; his countenance manly and dignified. Without education, he had acquired that propriety of expression, which raised him far above his rank. He was, indeed, only a degree above the laborer in the field; but he was ambitious of raising his condition; and, being clever in his line, had every prospect of comfort for his family. With these advantages, he was welcomed into the church as an acquisition. His conversation was spiritual, and his gift in prayer extraordinary. Often have I wondered how a man without education, could express himself with that grammatical accuracy and general propriety, which one might have expected from a minister graduated at an university.

'Such a man, even in an humble rank of life, would naturally obtain influence in any society to which he had access, and especially among a country congregation. I am inclined to think, that the attention which was paid him flattered his vanity, and fanned the latent spark of ambition; for soon there appeared in him a departure from his former modesty, and the indication of no small degree of conscious superiority. His conversation assumed something of the oracular cast: he saw in the Bible, what his minister could not see; his minister was legal, and needed instruction; and with this view, he would favor him with visits, after he had finished his labors in the field. Others, through his influence and persuasion, caught the same spirit, and at length a formidable Antinomian faction was raised, which effected a most distressing alienation of affection and esteem.

'Things continued in this state for some months, when, a hard winter occurring, Kaleidus was prevented from following his occupation; and even when work might be had, his high spirit would not brook the reduction of the price of labor, occasioned by the change of times. Anxiety and scanty fare predisposing his robust frame for disease, he was attacked with a fever, which, in a few weeks, brought him to his grave.—Every attention, however, was paid to him as soon as he began to droop; all differences were forgotten, and our only care was to preserve him from death, and to obtain some tokens of a return to the principles and the spirit which he had abandoned. Not so, however, was the result; for he died clinging with tenacity to his heretical Antinomian notions, and breathing the same spirit of pride and self-sufficiency to the last.

'It is melancholy to tell, that on his decease it appeared, that, though only a laborer in the field, he had incurred debts amounting to upwards of two hundred pounds. Credit to such an extent, had he obtained among the members of the congregation! When these persons found themselves the dupes of his plausibility, they said, with every mark of sincerity—"Well, if these are the effects of the new doctrines, we wish we had never heard them!" Touched in a very tender part, they could now listen, without aversion, to their pastor's *legality*; and, for the most part, gradually returned from the by-path into which they had been led astray.

'Thus the great "refiner" of the church, carried it through this "fiery trial," and purged it of no small portion of its dross. The Antinomian spirit has not troubled this church from that time to the present; and, I trust, if ever the Evil One, in "going to and fro, and walking up and down in the earth," should make any further attempts of this kind in that place, the name and story of Kaleidus will immediately rise up as a prophylactic against another Antinomian faction. "It was the Lord's doing, and marvellous in our eyes."'

Rev. John Hugh Worthington.

The subject of the following brief obituary notice, [from the Christian Reformer,] was one of the Ministers of the Unitarian Chapel, Cross-street, Manchester, England. He died on the 4th of July last, in the 23d year of his age.

Long and deeply will the removal of this excellent and amiable young minister be deplored by a wide and warmly attached circle of friends and connexions, to whom his talents and his virtues had endeared him; and by all who duly estimated his worth, his death will be felt not merely as a private but a public loss. From his infant days maternal care had been assiduously employed in instilling into his mind the principles of piety and of virtue—with what success those only who knew the integrity of his character, the purity of his mind, and the ardor of his devotion, can fully appreciate. He was himself always accustomed to acknowledge with devout gratitude the mercy of God in having granted him the best of blessings, a religious education. The Christian ministry was the object of his early choice, and after having passed through the usual course of preparation in the College of York, in a manner reflecting the highest honor upon himself, in the summer of 1825 he entered upon the discharge of its arduous and important duties. Called by the discriminating judgment of an enlightened congregation to fill an eminent station in our churches, he was in no way elated by the distinction, but on the contrary deeply felt the awful responsibility attached to the discharge of the heavy duties devolving upon him. Those duties he discharged with distinguished honor to himself, and still more distinguished usefulness to others.—He was zealous in the cause of truth and virtue, but his zeal was always under the control of a strong and almost premature judgment. The time appointed unto him was brief, indeed, but all that in so short a period it was possible to perform he effected. Like the great Master whom he loved and served, whose conduct he imitated and to whose character, not without success, he labored to assimilate his own, it was his meat and drink to do the work of Him who sent him. Blessed with talents of the first order, he devoted them faithfully and zealously to the promotion of the glory of God and the best interests of men. The eloquence with which from the pulpit he pleaded the cause of virtue and of truth was most powerfully enforced by the example of his life: in his character all the Christian virtues were blended in beautiful combination, but humility, his darling virtue in every circumstance, appeared pre-eminent. Those who beheld the commencement of his course were disposed to hail him as one by whom God would effect great things for his church and for the world, but the Supreme Disposer of events had determined otherwise; and, young in years but mature in wisdom, in virtue, and in piety, he has soon been summoned to his reward. Were we disposed to adopt the language of complaint, we should call his loss in the church irreparable; but God will effect his own purposes by his own instruments, and to this will we submit, knowing that it is guided by unerring wisdom. The writer of this humble but sincere tribute of affectionate regard to his memory must ever esteem it among the chief privileges of his life to have shared his private friendship, and whilst the tear fell on his early tomb, he could not but rejoice that a period will soon arrive when the intercourse of virtuous friendship shall be renewed, liable to no interruption, and continue through eternal ages.

SCOTT'S LIFE OF NAPOLEON.

The Christian Examiner, for September and October, (a more extended notice of which, will be found on another page of this paper,) contains a Review of Scott's Life of Napoleon Bonaparte. This is an article of great interest and power. In the few extracts which we here introduce, it is not so much our object to present the most striking passages of the article, as it is to show, in some measure, the temper and manner in which the subject is treated. After a brief general criticism of the work, the writer proceeds to say,—

But enough of the author, who needs not our praise, and can suffer little by our censure. Our concern is with his subject. A just estimate of the late emperor of France seems to us important. That extraordinary man, having operated on the world with unprecedented power during his life, is now influencing it by his character. That character, we apprehend, is not viewed as it should be. The kind of admiration which it inspires, even in free countries, is a bad omen. The greatest crime against society, that of spoiling it of its rights and loading it with chains, still fails to move that deep abhorrence, which is its due; and which, if really felt, would fix on the usurper a brand of indelible infamy. Regarding freedom as the chief interest of human nature, as essential to its intellectual, moral, and religious progress, we look on men, who have signalized themselves by their hostility to it, with an indignation at once stern and sorrowful, which no glare of successful war, and no admiration of the crowd, can induce us to suppress. We mean then to speak freely of Napoleon. But if we know ourselves, we could on no account utter one unjust reproach. We speak the more freely, because conscious of exemption from every feeling like animosity. We war not with the dead. We would resist only what we deem the pernicious influence of the dead. We would devote ourselves to the cause of freedom and humanity, a cause perpetually betrayed by the admiration lavished on prosperous crime and all-grasping ambition. Our great topic will be the character of Napoleon; and with this we shall naturally intersperse reflections on the great interests which he perpetually influenced.

We begin with observing, that it is an act of justice to Bonaparte, to remember, that he grew up under disastrous influences, in a troubled day, when men's minds were convulsed, old institutions overthrown, old opinions shaken, old restraints snapped asunder; when the authority of religion was spurned, and youth abandoned to unwonted license; when the imagination was made feverish by visions of indistinct good, and the passions swelled by the sympathy of millions to a resistless torrent. A more dangerous school for the character cannot be well conceived. That allseeing Being, who knows the trials of his creatures and the secrets of the heart can alone judge to what degree crimes are extenuated by circumstances so inauspicious. This we must remember in reviewing the history of men, who were exposed to trials unknown to ourselves. But because the turpitude of an evil agent is diminished by inse-

licities of education or condition, we must not therefore confound the immutable distinctions of wright and wrong, and withhold our reprobation from atrocities which have spread misery and slavery far and wide.

It is also due to Napoleon to observe, that there has always existed, and still exists, a mournful obtuseness of moral feeling in regard to the crimes of military and political life. The wrongdoing of public men on a large scale, has never drawn upon them that sincere, hearty abhorrence which visits private vice. Nations have seemed to court aggression and bondage, by their stupid, insane admiration of successful tyrants. The wrongs, from which men have suffered most, in body and mind, are yet unpunished.—True, Christianity has put into our lips censures on the aspring and the usurping.—But these reproaches are as yet little more than sounds, and unmeaning commonplaces. They are repeated for form's sake. When we read or hear of them, we feel that they want depth and strength. They are not inward, solemn, burning convictions, breaking from the indignant soul with a tone of reality, before which guilt would cower. The true moral feeling in regard to the crimes of public men is almost to be created. We believe, then, that such a character as Bonaparte's, is formed with very little consciousness of its turpitude; and society, which contributes so much to its growth, is responsible for its existence, and merits in part the misery which it spreads.

In allusion to Bonaparte's first campaign in Italy, and to the 'almost rapturous admiration, with which his first triumphs were regarded, before his peculiar tactics were understood, and the secret of his success had reached us,'—the writer says;—

We confess that we cannot now read the history of his Italian wars without a quickened movement in the veins. The rapidity of his conceptions; the inexhaustibleness of his invention; the energy of his will; the decision which suffered not a moment's pause between the purpose and its execution; the presence of mind, which, amidst sudden reverses and on the brink of ruin, devised the means of safety and success; these commanding attributes, added to a courage, which, however suspected afterwards, never faltered then, compel us to bestow, what indeed we have no desire to withhold, the admiration which is due to superior power.

Let not the friends of peace be offended. We have said, and we repeat it, that we have no desire to withhold our admiration from the energies which war often awakens. Great powers, even in their perversion, attest a glorious nature, and we may feel their grandeur, whilst we condemn, with our whole strength of moral feeling, the evil passions by which they are depraved. We are willing to grant that war, abhor it as we may, often developes and places in strong light, a force of intellect and purpose, which raises our conceptions of the human soul. There is perhaps no moment in life, in which the mind is brought into such intense action, in which the will is so strenuous, and in which irrepressible excitement is so tempered with selfpossession, as in the hour of battle. Still the greatness of the warrior is poor and low compared with the magnanimity of virtue.—It vanishes before the greatness of principle. The martyr to humanity, to freedom, or religion; the unshrinking adherent of despised and deserted truth; who, alone, unsupported, and scorned, with no crowd to infuse into him courage, no variety of objects to draw his thoughts from himself, no opportunity of effort or resistance to rouse and nourish energy, still yields himself calmly, resolutely, with invincible philanthropy, to bear prolonged and exquisite suffering, which one retracting word might remove—such a man is as superior to the warrior, as the tranquil and boundless heavens above us, to the low earth we tread beneath our feet.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, NOVEMBER 10, 1827.

Christian Examiner. The *fifth* number of the 4th vol. of this able periodical, is just published. It begins with a translation from Philo Judæus. This is a short article of a refined cast, and more adapted to men of literary taste than to common readers. This is followed by two pieces of original poetry, one of them (from the manuscript) by Mrs. Hemans.

The next article is the Review of Scott's life of Napoleon, to which we have alluded on our first page, and from which we have given some extracts. This article will be read with intense interest, by all who have a taste for fine writing, or who are qualified to appreciate the productions of a commanding intellect, on a subject worthy its powers. This review is not so much a detailed notice of Sir Walter's book, as it is a consideration of the character of Napoleon, and the influence which his character, as delineated by the historian, will exert on the moral sentiments of the community.

The impressions and feelings which prompted the effort to which we are indebted for this Review, were undoubtedly generated by what were considered the defects of the history. After justly complimenting the "rectitude of mind," and "reverence for historical truth," manifested by the historian, the Reviewer proceeds to say;—

"We think that his laudable fear of wronging the enemy of his country, joined to an admiration of the dazzling qualities of Napoleon, has led him to soften unduly the crimes of his hero, and to give more favorable impressions than truth will warrant."

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"That extraordinary man, [Bonaparte] having operated on the world with unprecedented power during his life, is now influencing it by his character. That character, we apprehend, is not viewed as it should be. The kind of admiration which it inspires, even in free countries, is a bad omen."

To aid in rectifying the public sentiment on so important a subject, appears to have been the benevolent and noble purpose of the Reviewer; and in laboring to accomplish this purpose, he seems to us, not only to have done a generous service to the cause of virtue, humanity, and rational liberty, but to have reared also a noble and enduring monument to his own fame.

The next article of the number is a review of Dr. Beecher's Sermon, or, rather, an examination of a note appended to a late edition of his Sermon, entitled, "The Government of God desirable." Of this article we may, perhaps, give some notice in a future number. The remaining part of the number is filled up with interesting literary notices, intelligence, &c.

We feel bound to avail ourselves of this opportunity to recommend this able periodical, the *Christian Examiner*, to the more general patronage of the community. So long as the editor is able to enlist so much talent in its support, as is exhibited in the present, and many of the past numbers, so long it will continue to deserve, as we trust it will eventually command, an extended and generous patronage.

Untarian Tracts without covers. We lately mentioned a complaint of our Orthodox brethren, that "Unitarian tracts are sometimes divested of their covers, where it is supposed that they could not be circulated with an open exposition of their character." The complaint continues to be urged, though it has been shown to be unfounded by allusion to the fact, that these tracts are all published *without* covers. But admitting the statement to be true, in the spirit of it,—admitting that some benevolent purchaser and distributer of Unitarian tracts, (of whom we are happy to know that the number is great and increasing,) should find it necessary, in order to induce his neighbors to read them, to tear off the title page which contains the offensive name "Unitarian"—What then? What has this to do with the argument which the tract contains? If there really are any such persons,—any who tear off the title pages of tracts,—it is evidently from the desire only to prevent their being received with prejudices which would hinder the fair influence of the truths they contain. Instead of sending forth the truth arrayed in offensive armor, he sends it in its original simplicity and nakedness, to find its way to the heart by its own native beauty, and power; thus subduing the influence of prejudice before it is awakened, and rendering it a friend and helper of the truth, instead of calling it forth in battle array against it. What lover of truth,—what honest, consistent, fair mind can object to this? And what does the *orthodox* objection to this mode of proceeding prove, except it be that they are unwilling that our doctrines and principles should have a fair and impartial hearing? We regret to say that we have too much evidence that this is really the case. The orthodox publications, and the occupants of orthodox pulpits, are certainly not sparing in their efforts to forestal the public sentiment. An incessant outcry has for a long time been kept up, and a false alarm been raised respecting Unitarianism, which has filled many excellent minds with prejudice, and cut them off from the enjoyment of those honorable and cheering views of the divine government, which unadulterated Christian truth is adapted to give. This being the case, let the man be praised, rather than censured, who by any honorable means can bring truth fairly before the abused minds of his fellow-beings.

The Jews. It has often been remarked that the first objection of the Jews to Christianity, as it has usually been preached to them, is, that it is against the unity of God. No Unitarian Missions have been established among the Jews. The Unitarians have, thus far, been a feeble and oppressed people. While struggling for existence, they could not be expected to impart much aid to others. The Christianity offered to the Jews has heretofore been *Trinitarian* Christianity, and this we set down as among the most important causes of its rejection. They do not discriminate. They suppose, as their teachers say, that Christianity really teaches this doctrine, and the remembrance of the awful calamities which have fallen on their nation, for their idolatries, deters them from embracing a religion which they suppose to be against the unity of God. Could Christianity be taught them in its purity, there is reason to believe that many would readily embrace it. This suggestion is confirmed by the statement of Mr. Wolff, a Jewish convert, who, in endeavoring to instruct his sister "in the way of salvation," says, she "had doubts about the divinity of Christ."

Orthodoxy in Maine. It appears, by the proceedings of some of the orthodox clergy of Maine, that they have some sad misgivings relative to the orthodoxy of their worthy Governor. This was first manifested, by the the refusal to read his proclamation for the last annual fast. By some recent occurrences it appears that his late proclamation for Thanksgiving is no better received. It is stated in the Gardiner Chronicle, that at a late military review in Bangor, Gov. Lincoln being present, the minister of the town, Mr. Pomeroy, was invited, in the absence of the chaplain, to officiate in his place, but he refused without assigning any reason, as did also Professor Smith, of the theological institution in that town. It was generally believed that both refused, says the Chronicle, "in order that they might show the Governor how much they despised him on account of his religious opinions." On the Sunday following, the Gov. attended worship in the afternoon at Mr. Pomeroy's church, where, says the Chronicle, Mr. P. being present in the desk, "a sermon was preached" by Prof. Smith, "most grossly insulting the Governor, and attacking his religious faith in a wanton and unprincipled manner."

"Religion and Politics." In the Register of Oct. 27 we gave some account of the Rev. Dr. Ely's plan for influencing the future elections of national rulers, by a union of the orthodox religious sects. We intimated, perhaps too hastily, that the Dr. probably spoke as the organ of the party. We are happy to notice, (and cheerfully do them the justice to say,) that our neighbors of the Boston Recorder and Telegraph disclaim any sympathy or co-operation with him, and express the belief that the Dr. "must stand alone if he preaches such doctrine,"—and that the mass of Congregational and Presbyterian Christians "would deprecate any measures which tend to produce such a state of things."

This is as it should be. Let the different sects of Christians adhere rigidly to this principle, both in state and national politics, and one great obstacle to the progress of truth, and the perpetuity of our free institutions of government, will be removed.

An Auxiliary of the *American Unitarian Association* has been formed in Cummington, of which Cyrus Ford is Agent.

An Auxiliary of the *American Unitarian Association* has been formed in Chesterfield, of which Oliver Edwards, jr. is Agent.

An Auxiliary of the *American Unitarian Association* has been formed in Williamsburg, of which Isaac Gere is Agent.

An Auxiliary of the *American Unitarian Association* has been formed in Belchertown, of which Mason Shaw is Agent.

An Auxiliary of the *American Unitarian Association* has been formed in Greenwich, of which Warren P. Wing, Esq. is President, and Laban Marcy, Esq. Secretary and Agent.

All these towns are in Hampshire County, Mass.

Boston, Nov. 2, 1827.

Unitarian Tracts. The 14th Tract of the American Unitarian Association has recently been published. The subject is *Experimental Religion.*

Missionaries. On Saturday, the 3d inst a company embarked at this port for the Sandwich Islands, in the ship Parthian, consisting of four ordained clergyman and their wives, a physician and his wife, a printer and his wife, and four unmarried ladies.

Rev. Mr. Malcolm, late General Agent of the American Sunday School Union, at Philadelphia, has accepted the invitation of the Baptist Church and Society in Federal St. to become their Pastor.

The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty Dollars, from the Ladies of the Rev. Charles Briggs's Society in Lexington, to constitute him a life member of said Association. *Boston, October* 25, 1827.

The Presbytery of New-York and New-Brunswick, N. J. have decided to *erase* a section in their confession of faith, forbidding a man to marry his deceased wife's sister; the former by a unanimous vote. The Presbyteries of Ohio, Redstone, Winchester and Philadelphia have voted to retain the section.

The General Assembly of the Presbyterian Church in the United States, have set apart the second Thursday in November, as a day of Thanksgiving, Humiliation and Prayer, to be observed in all the churches under their care—and they earnestly request the churches to devote the said day unto the Lord.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

The Bishop of Bristol, England, has lately published a history of the Christian church for the second century, founded chiefly upon the writings of *Tertullian.* The work discovers considerable research, and is generally impartial and candid in its remarks. But too much stress, we think, is laid on the opinions of Tertullian and other Christian writers of that age. It is improper to appeal to any uninspired men, as decisive authority in any disputed point. Their writings and opinions cannot justly be made the standard of the correctness of a doctrine embraced by the church at that period. And yet it is proper to examine their writings to learn what were the customs and opinions of the primitive Christians, the contemporaries of Christ and of his apostles. It would be impossible, we believe however, to find any thing in Tertullian, to support the doctrine now called orthodox, and pretended by some to be essential to the gospel. In perusing this ancient writing, or the Bishop of Bristol's history, two things occur to the mind of the intelligent reader, which will make him cautious in receiving all the opinions and interpretations of the Christian writers after the apostles' times.—This should make us value the evangelical histories and the writings of the inspired apostles more highly, and confirm us in the protestant principle, that the sacred volume is the only rule of faith and practice for the Christian.

One thing to be recollected is, that the Christians in the second and third centuries had an opinion, that Christ did not make known some important truths, but left them to be unfolded or revealed afterward. This strange notion generally prevailed; and was often urged as an apology for the new and startling doctrines advanced. These doctrines were chiefly if not wholly speculative and mysterious; and then any one who broached new tenets, not before held, and not clearly taught in the gospels, could justify himself by saying that all was not revealed by Christ and his early disciples. Closely connected with this, and perhaps, in some measure the occasion of it, was the fact, and the other consideration alluded to, that some philosophers joined themselves to the Christian Societies in the second and third centuries, and even at the close of the first, who were not satisfied with the simplicity of the gospel, and the humble origin and ignominious death of its author; and who therefore attempted to make him a God; tho' they wrote so obscurely, that it is difficult to understand precisely what they believed. The Platonists and others had confused notions of various orders or essences in the divinity.—These men either originated, or eagerly embraced the opinion before suggested, that there were to be new revelations, or new doctrines unfolded, which Christ had omitted to teach.

The pretence that Christ taught some doctrines which were never known only to a few initiated, who were to hand them down orally, and which at the same time were not necessary to be made to all in his time, is dishonorable to his character, and is laying a foundation for endless speculations, conjectures and mysteries, which can only serve to distract the minds of the people, and rend the church into divisions. The gospels and the whole character of our Lord totally forbid the idea.

Montanus, Valentinian and others, contemporaneous with Tertullian, were very wild and fanciful in their belief, and it is no credit to Tertullian that he adopted many of their opinions. They talked about a Pleroma, fulness, made up of Eons of different ranks and powers; and hence the doctrine of the trinity, which afterwards prevailed, and disgusted all true Theists Tertullian, indeed, argues in favor of one God, but then he also talks about first begotten and only-begotten, god of the Jews, maker of this world, a good principle and an evil principle, the Father of Christ, &c. that any one may see, he has lost sight of the gospel, and is soaring in the regions of heathen mythology, or, at best, in the fields of speculation opened by the philosopher of that and a former age. The remark is a natural one, that we are taught by all such speculations to hold fast our faith as delivered by our divine Master, and to reject all speculations besides, as unnecessary and hurtful. A. B.

For the Christian Register

House of Refuge at South Boston.

Mr. Editor—

In a communication which I sent you for the last number of the Register, the House of Reformation at New-York was noticed, with some account of a visit recently made on the Sabbath to that excellent institution, so admirably conducted by Mr. Hart.

In this number I proposed to notice the House of Refuge so honorably established by our city government, and which, it is to be feared, is not so well known by our fellow-citizens as its importance merits. This noble institution has now been in operation for about 18 months, during which time, it has received 91 subjects, and bound out several, and has at present 72 inmates, viz:—64 boys, from 8 to 17 years old, and 8 girls of similar ages, who are employed as follows:—the girls in knitting, sewing and aiding in the kitchen; the boys, in shoe-making, basket-making and tailoring, beside which, they attend school two hours in the morning and the same in the evening; and those who are too young to labor attend an intermediate school. It may not be amiss to remark, that the boys under the care of a master in the shoemakers-shop, furnish all the shoes wanted by the males in the House of Industry, House of Correction and House of Refuge.

And here let me ask the reflecting reader, as well as every friend to his fellow-creatures, to contrast the present situation of these unfortunate youths, (often led by vicious parents to vicious practices) with their former prospects, while vagrants in our streets, or while confined, ten or twelve at a time, in our House of Correction, (as has often been witnessed by the writer of this,) and when discharged no ways benefitted by associating, as they unavoidably must, with older offenders. What Philanthropist, and much more what Christian, does not rejoice in the cheering hope, that the establishment of these institutions in our great cities will be the means of "robbing our State Prisons," (as was justly remembered by one deeply interested in the subject,) and of training up many youths in the way in which they should go, and "saving souls from death?"

On the Sabbath, the inmates of the House assemble with the family in their chapel, (a spacious room in which school is kept during the week) and attend religious services. I was present recently, when a Rev. gentleman (whose useful labors amongst the poor of our city, cannot be too highly estimated, and who feels a lively interest in the rising generation,) addressed them with much power and plainness of speech, and caused tears to start from many eyes, while he discoursed in the morning from the text, "A wise son maketh a glad father, but a foolish son is the heaviness of his mother; and in the afternoon, from the words, "A child left to himself bringeth his mother shame." The attention, solemnity and good conduct of the children, were very interesting. During prayer, all stood erect with eyes closed, and hands folded behind; in singing, the inmates joined, each being furnished with a small book of hymns collected for Sunday Schools, and many of them very appropriate for the occasion. This part of the service was delightful, and quite well conducted on the part of the children, and was rendered more impressive by the peculiar musical talents of the master of the house. I cannot forbear quoting one verse of a hymn sung at this time, to the tune of Portugal,—

Smile, Lord, on those whose time and c are
Are spent in our instruction here;
And let our conduct ever prove,
Our gratitude for all their love!

To contrast in one's mind, the profitable manner in which these youths must now spend the Sabbath, compared with what they probably otherwise would have done, in the haunts of vice, must be highly pleasing to every reflecting mind.

In another number, further notice will be taken of this institution. G.

Supression of Intemperance. The attention lately given to this important subject, is animating to every friend of humanity. The following account of a late meeting of the Massachusetts Society, shows with what intelligence and spirit our most influential citizens, are devoting themselves to the honorable and benevolent work, of redeeming and guarding the community from the evils which either prey upon or threaten it.

Massachusetts Society for the Suppression of Intemperance.

A public meeting of this Society was held at the Julien Hall, on Monday evening last, November 5, at seven o'clock. Beside the members of the Society, this meeting was attended by a large number of other citizens friendly to its objects.

The meeting was opened with prayer by Rev. Mr. Palfrey—after which, the annual report of the Society was read. The principal object of this report was, to present a sketch of the principles and policy which should govern the friends of temperance in the measures they may adopt for the promotion of their purposes.

After noticing a variety of circumstances, which indicate a favorable change in the public sentiment with regard to the use of ardent spirits, the report went on to consider the influence which the habit of moderate drinking has in producing immoderate drinking; and it was urged that the only sure way of preventing the one, was to relinquish the other. The abolition of the practice of moderate drinking during labor, under exposure, &c. must be brought about, by convincing mankind not only that it is useless, but injurious; and it was particularly urged that the most effectual method of doing this, was, by impressing early on the minds of the young the important truth, that the use of ardent spirits is always both useless and injurious, even the smallest quantities.

The propriety of recommending total abstinence from the use of wine, was next considered; and it was remarked, that although some argument might be brought in support of its prohibition, yet that, on the whole, it was unreasonable and impolitic—since, although in excess it may be injurious, still it holds out but little comparative temptation to excess, and by the introduction of some of its milder kinds, it may be made an important instrument in promoting the suppression of intemperance.

Some account was next given, of the effects which have attended the exhibition of the various medicines which have been prepared for the cure of intemperance, of the degree of efficacy which is to be expected from their use, of the manner in which they should be managed when administered, and of the various means by which their favorable effects are to be supported and rendered permanent.

In conclusion it was remarked, that it was important to keep a strict watch upon all those occasions where the young very often taste ardent spirits for the first time, and to remove, when practicable, the temptations which are thus thrown in their way;—that many persons, no doubt, may date their habit of intemperance from the first time when they first tasted ardent spirits on Boston Common, and acquired a relish for it;—that many others acquire the same relish for it at the Theatre;—that if spirits were banished from the Common and from the Theatre, many would be saved from habits of intemperance—and that there are many other occasions and places which might be made the subject of the same remark. It was particularly recommended to sea captains and ship owners, that they should endeavor to bring up the young men who enter their vessels, to labor without any use of rum.

The report was concluded by offering the

following resolutions for the consideration of the meeting. And after being advocated by Dr Z. Boylston Adams, Dr. Channing, Rev. E S. Gannett, Hon. Wm. Sturgis, Dr. J. B. Flint, and Rev. Wm. Collier, they were passed unanimously.

Resolved, 1st, That in the opinion of this meeting, there is sufficient evidence that ardent spirits are not necessary as a refreshment or support during labor, but, on the contrary, are absolutely injurious to health:—that to the general *moderate* use of them is to be chiefly attributed the prevalent habit of intemperance; and that entire abstinence from them, except when prescribed as medicine, be recommended to all classes of society.

2d. That it be recommended to ship owners, masters of vessels, farmers, mechanics, proprietors and superintendents of manufacturing establishments, and all others having the care of young persons when first entering upon laborious occupations, to endeavor to induce those under their charge to form the habit of labor, without any use of ardent spirits.

3d. That it be recommended to all having charge of the education of the young, to endeavor to produce a strong impression on their minds of the dangerous tendency of even a moderate use of ardent spirits.

It was then voted, that the Report and Resolutions be printed for distribution; and that the proceedings of the meeting be signed by the President and Secretary of the Society and published in the newspapers.

JOHN C. WARREN, *President.*

JOHN WARE, *Secretary.*

SUMMARY.

Cellars. We have long regarded with surprise the forbearance of our city authorities, in relation to the late innovations on the rights and privileges of the public, in the practice of opening cellars as stores, on our public streets. It is a growing evil, and ought not, we think, to be endured another day. In some places more than half the side-walk is taken up by these dangerous openings.—Should half the width of our side-walks, in any places, be permanently encumbered by any articles of merchandise, it would not be endured.—But this were a much less evil than the opening of cellar doors, as the first is a cause only of *inconvenience* and not of *danger* to the passers by.—What right, we inquire, have the proprietors of the buildings at the corner of Congress and State street—Congress and Lindall streets, Devonshire and Water streets, more than other citizens, to enhance the value of their estates, by opening cellar doors half the width of the side-walk in narrow streets, that their cellars may rent as stores? We name these places because these are some of the most striking cases. If they have a right to take half the side walk, why not an inch more? Why not the whole?

If the lad who fell down the stone steps of the cellar under the Atlas Insurance Office on Friday morning should prove to be maimed and disabled for life, by the accident,—what compensation will be a balance for all the suffering and privation which he endures in consequence? Who will, and who ought, in this case, to bear the expense of his maintenance, or his education for another line of life?

We cannot but feel it the duty of every citizen, to bear his testimony against that *inconsiderate* thirst of gain, which consents thus to endanger the limbs and lives of our citizens. We say *inconsiderate*, not *reckless* thirst of gain,—for we feel assured, that in a community like ours, it is only necessary that the subject be properly considered, in order to produce an immediate remedy of the evil. Let cellars be used as depositories of merchandize, but not as stores and places of daily resort. Narrow as are the limits of our city, there is certainly yet room enough above ground for all the active purposes of life.

Runaway Slave. A trial has lately been had in New-York State, in the case of a female slave belonging to a southern gentleman, and accompanying him and his family on a journey to Niagara falls. Having left her master she was apprehended, and, after a long and able argument before Judge Chapin, she has been given up to her master.

We know nothing of the law in relation to things of this kind, but, with all proper deference to those who make and interpret the laws, we cannot but express the opinion, that those slaves who travel with their masters ought to be free on a free soil; and if retained in bondage to their masters, it ought to be a *moral bondage* merely,—the service to which they are bound by choice and affection. Why should not those States where slavery is not permitted, be able to say, as Cowper says of slaves in England?—

> Slaves cannot breathe in England; if their lungs
> Receive our air, that moment they are free;
> They touch our country, and their shackles fall.

Liberia. Accounts from the colony at Liberia have been received up to the 28th of August.—The colonists were suffering considerably in their health, at the last dates. The ship Norfolk arrived there in August with 142 emigrants. The schools are represented as making good progress. The African Repository, just published, states that "the brig Doris is expected to sail from Baltimore for Liberia, about the first of November, with from eighty to one hundred emigrants." It is expected that another vessel will be despached in a few weeks, with emigrants principally from North Carolina. The Society of Friends in that State have offered $250 towards the purchase of a vessel for the Society.

Mechanics Institution. The introductory lecture of the course to be given to the members of the Mechanic's Institution, was delivered on Wednesday evening, by Mr. Everett, in the lecture room of the Atheneum. About four hundred members were present, and the seats of this commodious room were all filled. A large proportion of the members are practical mechanics.—Such a course of scientific lectures, in which the elementary principles of many of the mechanic arts are illustrated cannot fail to be of the greatest utility to a class of auditors, composed of persons daily engaged in the various branches of those arts. It is gratifying to find a large anumber of mechanics, disposed to devote a portion of their time to this mode of improvment.

B. D. Adv.

Taunton Factory. It must be gratifying to the friends of the manufacturing interest to know that while some of the great establishments, and especially that of Lowell, have been attended with such success as to call forth constant panegyrics in the public newspapers, others of less capital and celebrity are becoming entitled to at least occasional notice, as appears from the following extract of a letter from Philadelphia:—"The chocolates [Taunton prints] were exhibited at the Exhibition of the Franklin Institute, just closed, and the silver medal was awarded to them, as excelling any prints exhibited, although there was a great variety of goods from your first New-England factories, and some of their chintz patterns."

Premiums for Cotton. The merchants of Augusta have offered premiums of 75, 50, and 25 dollars, to the planters who shall exhibit the first, second, and third best loads of cotton of his own crop, in Augusta on the 10th day of December, the loads to be not less than seven bales. *Adv.*

According to a recent and minute statement, there are in Massachusetts one hundred and fifty incorporated Woollen and Cotton Manufactories, with an aggregate capital exceeding twenty millions of dollars.

The annual Exhibition, under the direction of the Bristol County Agricultural Society, took place on Tuesday last. There was a great variety of Manufactures; some of superior quality, and of a kind never before exhibited. The pens were filled with excellent Cattle; and the Ploughing was executed so promptly and so well, as to excite approbation and reward.

SCHUYLKILL COAL is in so great a demand, that it appears probable it will this year exceed the supply, although an addition of 1000 tons per week may be looked for, until the ice closes the navigation. There has been an order executed for two hundred tons of this Coal, shipped for the Havanna: this new source of demand, for boiling the sugar cane, may be likely greatly to increase the consumption of Schuylkill Coal, and become beneficial to the planters of the West Indies, as well as to our Southern States, where sugar will be made to a considerable extent. *Phil. Gaz.*

Providence Rail Road. The survey for the projected Railway from Boston through Attleborough to India Bridge in Providence, has been completed. The commissioners have likewise surveyed a route though Pawtucket, and will soon fiinish a survey of a route through Wrentham, Central Falls, &c.

The Colonial Trade. The Halifax Royal Gazette contains a long order of the British Council, reciting the principal acts of Parliament and orders of Council for regulating the trade between the colonies of foreign countries, and declaring what foreign powers have fulfilled the conditions by which they are entitled to the privileges of trade granted by the act of 1825. The Governments of Hanover, Sweden and Norway, Oldenburgh, Lubec, Bremen and Hamburgh, Columbia, Rio de la Plata, and Mexico, are declared to have complied with all the conditions of the act of 1825, and the ships of those countries, and of Russia are permitted to import goods the produce of their respective countries, into all the colonies, and to import goods from the colonies to be carried to any foreign country whatever.—French vessels are permitted to import the produce of France to certain British possessions in Africa and the East Indies, but all other importation to, and export from, the British foreign possessions, Gibraltar and Malta excepted, in foreign vessels, is prohibited.

The London papers mention that within the short period of three years, nearly six hundred thousand pounds sterling worth of machinery has been exported from England for the use of foreign industry.

Arctic Expedition. Capt. Parry, and his companions in the Arctic Expedition, reached London Sept. 29. The history of this last expedition is brief. Capt. P. after leaving the Discovery ship at the appointed place, off the Spitzbergen coast, betook himself to the sledge boats prepared for his conveyance over the ice, and was out for the space of sixty-one days; one of the boats being under his own charge and the other under that of Lieut. Ross. These two boats were hauled over the ice by the crew of the ship, twelve men; and after undergoing incredible fatigue, they felt for a great part of the time that they were on floating icebergs which carried them to the southward, while they were straining every nerve to proceed northward, and thus of necessity, they were compelled to abandon the enterprise. During the last three days, Capt. P. found by actual observation, that his boats had gained two miles only. The expedition arrived at latitude 82, 45, and had it proceeded but fifteen miles farther, Capt P. and his men would have obtained the pecuniary remuneration to which they were entitled on reaching 83; but even this short distance was found to be altogether unattainable by any physical effort. Nearly in the same line they had proceeded, the boats returned to the Hecla, which sailed immediately for home. No lives were lost.

Capt. Franklin, from the Land Expedition, reached London the same day.

Imprisonment for Debt. A resolution has been introduced in the Legislature of Vermont, instructing the judiciary committee to report a bill to prevent the body of a debtor from being imprisoned, if he will deliver up all his property.—The avowed object of introducing the resolution was to try the sense of the members in relation to imprisonment for debt; and although it was opposed as embracing a subject of the deepest interest, which should be hastily considered, the question was put and carried almost unanimously, only 15 voting in the negative.

A bill has been introduced into the Legislature of Tennessee, providing that females shall not be liable to imprisonment for debt.

Washington's Statue. The Statue of Washington which has been erected in the niche, built for the purpose in the New State-House, was exhibited to a few individuals on Thursday; but as the slabbing of marble round the pedestal and the railing to protect it, will not be completed till the 15th inst. it is now covered with a cloth, and the public are excluded from viewing it, by direction of the committee. We understand from a friend who has seen the Statue since its erection, that it far surpasses any expectation which had been formed from the print taken in London. *Traveller.*

Nautical. The New-York Journal of Commerce has republished from the "Annals of Philosophy," a sketch of a plan for the safe mooring of vessels, so as to prevent the dragging of anchors, which so often produces shipwreck with loss of life. It is by means of a large buoy secured to an iron block, so that it cannot be moved by stress of weather, to which buoy a vessel can make fast instead of letting go her anchor.

A duel took place on the 20th of Aug. at Rio de Janeiro, between Midshipman Bispham, and Surgeon Bradner, of the United States sloop of war Peacock—the latter was so badly wounded that he died on the following day—two shots were also exchanged by the seconds, neither of whom were wounded.

The jail at Dover, Delaware, has been burned down—supposed to have been set on fire by one of the prisoners. There were 19 prisoners in it, and they were saved with difficulty.

Morgan. An Albany paper of Nov. 2d says:—"An investigation held last week, in Orleans county, before a number of gentlemen, has resulted in the full conviction that the body lately found at the mouth of Oak Orchard creek, is that of *Timothy Munroe*, who was drowned in September, with three others, by the upsetting of a boat at the mouth of Niagara river. The wife, son, and an acquaintance of the deceased were examined. The body, which has been buried at Batavia, was to be taken up and examined on the 29th."

Sentence of Death. 'On Saturday last,' says a Wilmington, Del. paper of Oct. 30, 'Judge Johns pronounced sentence of death on Solomon Greenly, at Dover, for setting fire to the jail in that place on the Sunday night previous. The Court was convened at Dover at the time of the conflagration. The execution is to take place on Tuesday the 20th of November next. Greenly was confined in jail for horse stealing.'

Gardner Lyceum. Mr. John H. Lothrop, lately a tutor in Yale College, has been appointed *Principal* of the Gardner Lyceum, and will shortly enter upon the duties of that office

Mr. Abercrombie, one of the gentlemen injured by the upsetting of the stage, by which Bishop Kemp met his death, has commenced a prosecution against the proprietors of the stage line.

Mr. Gallatin, the American minister, and his family, were to embark for this country in the packet ship of the 8th October, the Sulvanus Jenkins.

The Commissioners of the two States, to run anew the boundary line between *N. Hampshire and Maine*, have attended to that service, and, we understand, found but little difficulty in coming to an adjustment of all differences. *Eastern Argus.*

The Pensicola Gazette, of the 6th ult. announces that 'the sickness with which that city had been visited, during two months preceding, had almost entirely subsided." Since the 1st of August, the number of deaths was thirty-three.

A letter dated Halifax, Oct. 24, says,—A disease is now prevalent here, similar to the Small Pox, which in a measure baffles the skill of the physicians, and has actually destroyed several who had previously been inoculated. In some instances the flesh has literally rotted from the bone, before the breath was out of the body. It has not extended to the interior, and countrymen seem reluctant to bring their produce to market.

Gov. Trimble, of Ohio, has issued his proclamation, appointed the 28th inst. to be observed by the people of that State as a day of public thanksgiving and praise.

Spanish Affairs. The insurrection in Catalonia and neighbouring provinces of Spain is of a very extraordinary nature, and appears to confirm the remark made by intelligent travellers in that kingdom, that an immense proportion of the Spanish population prefer to be governed by a despotic Prince, seconded by the Priesthood, and Nobility, than by the most liberal and constitutional government which can be established.

The present Insurgents boldly assert, that their King is under the thraldom of his ministers, and to have no will of his own; and that their only hope of enjoyment of the blessings of Despotism is in his deposition, and the accession of Don CARLOS, his brother, to the throne.

Portugal. There can now be no question that our Government acquiesces in the projected return of Don MIGUEL to Portugal to take upon himself the control of the destinies of that distracted Kingdom, in his journey from Vienna, in order to take some lessons as to the manner in which he is to sway the sceptre, with, or without, as policy may dictate, the consent of his brother Don PEDRO. *Cent.*

The affairs of Portugal continue in an unsettled and threatening condition.

The Princess Regent of Portugal has ordered the British General Stubbs to be tried by a Court Martial for interfering with her dismissal of Saldanha, as Secretary of War, and making representations to her for his restoration. She says the military are bound to a blind and prompt obedience.

English Ministry. The utmost harmony and cordiality exists in his Majesty's Councils. It appears that the misunderstanding between the Duke of Wellington and the deceased Prime Minister was wholly personal; and that both the whig and tory members of the Cabinet are sincere in their attachment to the new system of liberal policy. *Cent.*

The operations at the Thames Tunnel have been recommenced under favourable auspices.—All apprehensions as to the effect of the irruption had subsided.

The plan is revived of having a line of steam packet ships from Ireland to Nova Scotia.

Much damage has recently been done in the southern provinces of the Russian empire, by tempests and fires. On the 30th ult. at Belzi, four hundred houses were consumed by a fire.

On the 22d ult. the Emperor of Russia was present at a sitting of the Directing Senate, an honor which had not been conferred on it since the reign of the Emperor Paul.

The Emperor of Russia has written an autograph letter to Gen. Benkendoft, expressing his satisfaction at the victory obtained by him over a numerous body of Persians, under Hassan Khan, between the villages of Senti and Scholli, and of various successful attacks made during the siege of Erivan.

Strict orders have been given in the Russian provinces on the Baltic for the practice of vaccination. Parents who refrain from having their children vaccinated are liable to fine and even corporal punishment.

On the 13th ult. the Emperor Nicholas and the Grand Duke Michael laid the first stone of the New Church of the Transfiguration, at St. Petersburg, the old one having been burnt down about two years ago.

"A private letter of the 11th Aug. from Constantinople, states that "The Russian Ambassador has sent a circular to all the commanders of Russian vessels, forbidding them to take on board provisions or ammunition for either of the belligerent parties, upon pain of confiscation."

MARRIAGES.

In this city, Mr. Thomas H. Cheever to Miss Mary-Ann Phillips.—Mr. Thomas N. French to Miss Lucy W. Alger.—Mr. George T. Chapman to Miss Damaris Rouillard, of Littleton.—Mr. J. E. Esseletine to Miss Lucy K. Fillebrown.

In South Boston, by the Rev. L. Capen, Mr. Philander Cushman of Rochester, to Miss Harriet Hudson, of Boston.

At Dorchester, Mr. John Gibson, of Framingham, to Miss Ann Skinner.—Mr. Edward H. Payson, of Salem, to Miss Amelia Mellus.

At Quincy, Mr. Simon Gillett to Miss Catharine H. Arnold.—William B. Duggan, M. D. to Miss Eunice B. Glover.

At Middleborough, Major Ethan Earle, merchant, of Brunswick, Maine, to Miss Margaret Pierce, of the former place.

In West Bridgewater, on Monday evening Mr. Willard Snell, mer. of Augusta, (Me.) to Miss Hannah F. Williams, of the former place.

In Boxford, by Rev. Dr. Eaton, Samuel Phillips, Esq. of Andover, to Miss Sarah A. Swett, daughter of the late Capt. Benjamin Swett, of Salem.

DEATHS.

In Littleton, 30th ult. Mr. Randall Chaney, aged 34. He was on his way from Hollis to this city with a loaded team, fell from the tongue of his wagon, the wheel of which passed over his body, and he died between three and four hours afterwards.

In Stoughton, on the 29th ult. Mr. Lemuel Bird, aged 82.

At Clarendon, Vt. 23d ult. Hon. Samuel Shaw, M. D. and formerly M. C. aged 62.

At sea, on the 14th of August last, on his passage from Marseilles to New-Orleans, Capt. John Ruggles Parker, of Boston, commander of ship Susan, of Portland.

Drowned, from sch. Alligator, on her passage from Boston to the Chesapeake, Mr. Andrew Bean, aged about 22, son of Capt. Joseph Bean, of Portsmouth.

STANDARD SCHOOL BOOKS.

JAMES LORING, No. 132 Washington-street, publishes the following valuable School Books.—School Committees and teachers are invited to give them a careful examination.

Dr. Snow's First Principles of English Spelling and Reading; containing the words of the New Testament, arranged in lessons adapted to the capacity of learners in Primary and Sabbath Schools. By Caleb H. Snow, M. D.

In the division of words into syllables, and in the tables for progressive spelling lessons, simplicity and intelligibleness have been aimed at, without reference to the example of others. And these two objects seemed best attainable, by arranging the words of one and two syllables in lessons, according to the number of letters in each, and subdividing these lessons into sections according to the vowel sound or other evident marks of distinction.

The sixth edition of *Alden's Spelling-Book*, vol. 1.

The tenth edition of *Alden's Spelling-Book*, vol. 2.

The fifth edition of *Alden's Reader.* This is one of the best and most systematic collections of reading lessons now in use.

The 17th edition of *Murray's Grammar;* abridged by a Teacher of Youth, in Boston. Price $1 per doz. This abridgement has attained an almost unprecedented popularity. It has outlived a multitude of other Grammars, and is considered as remarkably suited to the capacity of beginners.

The twelfth edition of *Murray's Exercises*, without any variation from the English edition.

The sixth edition of *Blair's Catechism of Common Things in use*, necessary to be known at an early age.—Together with a Catechism of the American Revolution. The most distinguished characters of that momentous period are particularly noticed. Also, a Catechism of the History and Customs of Nations—and Arithmetical Tables. Price, $1 per doz.

The fourth edition of *Mason on Self Knowledge;* with Questions adapted for Schools and Academies.—Price 37 1-2 cents in half binding. This is suitable for the first class in Sabbath Schools.

The third edition of *Watts on the Mind;* with Questions adapted for Schools and Academies.

Alger's Elements of Orthography; illustrating, by easy examples, the powers of the Alphabet, and rules for syllabification, spelling, &c.

Pope's Essay on Man. Price $1 per doz. Printed on beautiful small type. Nov. 10.

THIS DAY PUBLISHED,

BY *BOWLES & DEARBORN*, No. 72 Washington-street, the CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW. No. 5. Vol. 4.

CONTENTS.

MISCELLANY, Translation from Philo Judæus.

POETRY. Twilight and Autumn; To the Memory of a Friend and Relative.

REVIEW. ART. XIII.—The Life of Napoleon Bonaparte, Emperor of the French. With a Preliminary View of the French Revolution. By 'The Author of Waverly,' &c.

ART. XIV.—The Government of God desirable. A Sermon Delivered at Newark, N. J. October, 1808, during the Session of the Synod of New-York and New Jersey. By Lyman Beecher, A. M.

NOTICES OF RECENT PUBLICATIONS. Is this Religion? Or a Page from the Book of the World; Pierpont's National Reader; My Early Days; Groton Documents; Dunallan; Worcester's Epitome of History; A Letter to the Trinitarian Congregational Church in Waltham.

INTELLIGENCE. Spirit of Orthodoxy; American Unitarian Association; Dedication at Framingham; Dedication at Stow; Dedication at Augusta, Me.; Ordination at Kennebunk, Me.; Ordination at Brookfield; Installation at South Boston; Unitarian Chapels in England, Wales and Scotland; Obituary;—*New Publications.*

MY EARLY DAYS.

BOWLES & DEARBORN have in press and will shortly publish the second edition of "*My Early Days.*" By Walter Ferguson. Esq. *Nov.* 10.

BOARD IN A CENTRAL SITUATION.

A SMALL private family without Children, desiring good society, would like to accommodate a Gentleman and his wife with board; or two single Gentlemen, who may wish to enjoy together the comforts of a quiet home, can have a Parlor and Chamber. Inquire at this office. Oct. 27.

NEW TROY PAMPHLET.

THIS day received and for sale by RICHARDSON & LORD, 133 *Washington-Street*,—A Delineation of the characteristic features of the Revival of Religion in Troy, in 1826 and 1827. By J. Brockway, citizen of Troy.

Also,—for sale as above,—A Brief Account of the origin and progress of the divisions in the First Presbyterian Church in the city of Troy Under the Rev C. G. Finney and Rev. S. S. Beman. October 27.

MR. LAMSON'S SERMON.

A FEW copies of the octavo edition of Rev. Mr. *Lamson's* Sermon at the Ordination of Rev. Mr. Sewall, of Danvers,—may be had at this Office. Nov. 3.

ATLANTIC SOUVENIR.

THE *Atlantic Souvenir*, a Christmas and New-Year's Offering, for 1828. For sale by N. S SIMPKINS & Co. Court-Street, corner of Brattle-St. Nov. 3.

SECOND AND THIRD CLASS BOOK.

BOWLES & DEARBORN publish the *JUVENILE COMPANION*—by Rev. J. L. Blake, A. M.

This work is intended for a reading Book for Second and Third Classes. By the annexed extract from the preface it will be seen that great care has been taken by the author in the selection of materials. The first edition, consisting of 3000 copies, has been nearly all disposed of in the course of a few months—the publishers are about stereotyping it, and will be able to answer orders to any amount.

School Committees and Instructors who have not yet examined this work, are invited to do so—and may receive a copy gratis for that purpose, on application to the publishers.

The Companion contains 300 pages—is printed on a fine paper, and will be sold at a less price than any other school book in the market containing the same quantity of matter.

EXTRACT FROM THE PREFACE.

"The object of this volume is to make the reader acquainted with particularly interesting and important events in history and biography, presuming that an inclination will thereby be formed in the minds of young persons, for connected and extensive reading upon those subjects. Moreover, in the selection of materials, such have been taken as were of a decided character in their moral tendency. Whether a good or bad quality were to be represented, unless it were so strongly marked, that a child would be led of his own accord, and instantaneously to admire the one, and to abhor the other, it was deemed unfit for use. Thus a literary and moral purpose is accomplished at the same time, and by the same labor. It is an undoubted truth, that there is no better way to inculcate the principles and the love of what is excellent, than by the exhibition of real excellence; and that there is no better way to guard one against the commission of what is of a contrary character, than by the display from real life of vicious and vile conduct. * * * * *

"The object of the Author has been to furnish young persons, both in families and in schools, with a compilation that will never fail to be interesting—that will always be found instructive—that will always leave on the mind of the reader an impression favorable to virtue and piety."

—

The following are among the recommendations received by the publishers.

From Barnum Field, A. M. Master of the Hawes Grammar School, Boston, Mass.

MESSRS. BOWLES & DEARBORN,

Gentlemen—I have with great pleasure examined the "Juvenile Companion," and hesitate not to say, that I think it better calculated than any book with which I am acquainted, to interest and instruct the youthful reader. It is well adapted for a class book, and its merits only need be known to bring it into extensive use. BARNUM FIELD.

JUNE 12th, 1827.

From the Instructers of the Providence High School.

PROVIDENCE, JUNE 23d, 27.

MESSRS. BOWLES & DEARBORN,

Gentlemen—We have examined the book you sent us, entitled "The Juvenile Companion," and we are so well pleased with it, that we shall immediately introduce it into our seminary as one of our reading books—we have consequently desired our bookseller to procure a quantity for us forthwith.

From the Rev. Calvin Wolcott, Preceptor of the Academy, Hanover, Massachusetts.

HANOVER, MAY 27, 1827.

MESSRS. BOWLES & DEARBORN,

I have examined the Juvenile Companion, and am happy to inform you that I consider it one of the best books for primary schools that I have seen. It cannot fail of meeting the approbation of parents and teachers as far as it is known.—Yours respectfully, &c.

CALVIN WOLCOTT.

Form the Principal of a Seminary in Roxbuy, Mass.

Messrs. Bowles & Dearborn,—

Having with much pleasure examined the "Juvenile Companion," transmitted to me a short time since, I cheerfully give it as my opinion, that it is well calculated for the instruction of youth, and as an introduction to the Historical Reader. The judicious selection and happy arrangement, both of prose and poetry, the purity and simplicity of diction, the historical facts infused, and, above all, the moral sentiments inculcated, inspire a belief, that the author's most sanguine expectations will be realized.——Very respectfully yours,

THOMAS SNOW.

From the Rev. Charles H. Alden, Teacher of a Classical School in Providence, R. I.

Olney Place, Providence, June 18.

Messrs. Bowles & Dearborn,

I have examined with considerable attention the "Juvenile Companion;" and have to say that I deem it well calculated for the purposes intended; adding to the many obligations under which our youth have long been to the Rev. Author.

There can be no question, I think, of its general reception into our common schools.

Very respectfully, gentlemen, your obedient servant,

CHARLES HENRY ALDEN.

Extract from the American Journal of Education.

"This compilation possesses all the recommendations of the Historical Reader, in addition to the consideration of its being well adapted to an earlier stage of education, and one in which the scarcity of good reading books has been much felt. The moral uses of the lessons have, we think, been kept steadily in view; and the natural vivacity of the narratives facilitates an easy and animated style of reading." Oct. 27.

LIBERAL PREACHER—No. 5.

JUST received by BOWLES & DEARBORN, 72 Washington-street, The "*Liberal Preacher*," for Nov. containing A Sermon *On the Bible Method of becoming Religious.*"—By Rev. Ezra Ripley, D. D. Also, A Sermon "On Love to Christ."—By Rev. Convers Francis. Nov. 3.

THE WELL-SPENT HOUR.

JUST published, and for sale at the office of the Christian Register, "The Well Spent Hour, No. 1." A book which may be, not only with safety, but with great advantage, put into the hands of children. Oct. 27.

HOUSE TO SELL OR LET.

TO sell or let, and possession given on the 25th of December, a genteel, well finished and convenient HOUSE, in *Milton Place*, having two Parlors with folding doors, a large China Closet, eight Lodging Rooms, Kitchen, and convenient Out-buildings.

☞ Inquire at this Office. Nov. 3.

PEW FOR SALE.

A pleasant FRONT PEW in the West Gallery of Rev. Mr. *Ripley's* Church, Purchase-Street, will be sold on reasonable terms. Inquire at this office. Nov. 3.

SUNDAY SCHOOL PRESENTS.

A VARIETY of *Children's Books*, for Sunday School Presents, may be had at this office. Nov. 3.

CHEAP TRACTS.

FOR sale at this Office two thousand copies of the tract entitled, "An Answer to the Question, Why do you attend an Unitarian Church?"—These may be obtained in quantities for distribution, at a very low rate. Oct. 6.

POETRY.

For the Christian Register.

Mr. Editor—

The two following little poems are from the pen of an uneducated youth; you may think them worthy to be inserted in your paper,* on account of the extreme youth† of the author. I believe one or two productions from the same source have received your notice.

THE LAST EVE OF SUMMER.

August 31, 1827.

Still and calm, like light descending,
From the chrystal spheres of heaven;
Clear and warm, and gently fading—
Such was Summer's parting even.

Slow and peaceful fades the twilight,
'Tis the eve of Summer now;
Bright Septemb—rich and fruitful
Waits to gild tomorrow's brow.

Summer! sing thy parting anthem,
Ere we take our leave of thee;
Hark! the winds thy notes are tuning,
In the green and leafy tree.

Autumn soon shall strip those branches,
Chilling frosts o'erspread the ground;
No sweet song of cheerful warbler,
No gay blossoms rising round.

Now farewell to thy bright amaranth!
Opening at the dawn of day;—
Now farewell to all thy glories!
All thy pleasures flee away.

Now Oh Summer! thus departing,
Thy three beaming signs now past;
Sing once more thy parting anthem,
This pale evening is thy last. D. H. H.

N. Bridgewater, 1827.

SABBATH MORN.

Now the midnight sphere is lighted up,
With stars all brilliant gleaming;
Not a breeze moves over the silent scene,
And the soul of man is dreaming.

Lo! a bright day-beam streaks the east,
'Tis the light of a day of rest;
The morning star is onward leading,
The day that the Lord has blest.

And the sun breaks bright from the eastern cloud,
And the zephyr mild is blowing;
The spires of the town are gilded bright,
And glistens the brook gently flowing.

The bells ring a concert of heavenly sound,
All echoing through the sky;
The spirit of heaven on the ether is glowing,
An angel of peace from on high. D. H. H.

N. Bridgewater, Sept. 22, 1827.

* See C. Reg. Oct. 12, 1827. † Aged only 13 years.

MISCELLANY.

INDIA.

The following extract is a continuation of a letter of the late Bishop Heber, to his friend in England. The closing part of the extract, our readers will recognize. It is the paragraph which we lately gave, as a testimony of the Bishop, in relation to Rammohun Roy.

'In the meantime, and as an useful auxiliary to the missionaries, the establishment of elementary schools for the lower classes and for females, is going on to a very great extent, and might be carried to any conceivable extent to which our pecuniary means would carry us. Nor is there any measure from which I anticipate more speedy benefit, than the elevation of the rising generation of females to their natural rank in society, and giving them (which is all that, in any of our schools, we as yet venture to give) the lessons of general morality extracted from the Gospel, without any direct religious instruction. These schools, such of them at least as I have any concern with, are carried on without any help from government. Government has, however, been very liberal in its grants both to a society for National Education, and in the institution and support of two colleges of Hindoo students of riper age, the one at Benares, the other at Calcutta. But I do not think any of these institutions, in the way after which they are at present conducted, likely to do much good. In the elementary schools supported by the former, through a very causeless and ridiculous fear of giving offence to the natives, they have forbidden the use of the scriptures, or any extracts from them, though the moral lessons of the gospel are read by all Hindoos who can get hold of them, without scruple and with much attention; and though their exclusion is tantamount to excluding all moral instruction from their schools, the Hindoo sacred writings having nothing of the kind, and, if they had, being shut up from the majority of the people by the double fence of a dead language and an actual prohibition to read them as too holy for common eyes or ears. The defects of the latter, will appear, when I have told you that the actual state of Hindoo and Mussulman literature, *mutatis mutandis*, very nearly resembles what the literature of Europe was before the time of Galileo, Copernicus, and Bacon. The Mussulmans take their logic from Aristotle, filtered through many successive translations and commentaries, and their metaphysical system, is professedly derived from Plato ("Filatoun.") The Hindoos have systems not very dissimilar from these, though, I am told, of greater length and more intricacy; but the studies in which they spend most time, are the acquisition of the Sanscrit, and the endless refinements of its Grammar, Prosody and Poetry. Both have the same Natural Philosophy, which is also that of Aristotle in Zoology and Botany, and Ptolemy in Astronomy, for which, the Hindoos have forsaken their most ancient notions of the seven seas, the six earths, and the flat base of Padalon, supported on the back of a tortoise. By the science which they now possess, they are, some of them, able to foretel an eclipse, or compose an almanac; and many of them derive some little pecuniary advantage from pretensions to judicial astrology. In Medicine and Chemistry, they are just sufficiently advanced, to talk of substances being moist, dry, hot, &c. in the third or fourth degree; to dissuade from letting blood or physicking on a Tuesday, or under a particular aspect of the heavens; and to be eager in their pursuit of the Philosopher's Stone and the Elixir of Immortality.

'The task of enlightening the studious youth of such a nation, would seem to be a tolerably straightforward one. But though, for the college in Calcutta, (not *Bishop's College* remember, but the Vidhalya, or Hindoo college,) an expensive set of instruments has been sent out, and it seems intended that the natural sciences should be studied there, the Managers of the present institution, take care that their boys should have as little time as possible for such pursuits, by requiring from them all, without exception, a laborious study of Sanscrit, and all the useless and worse than useless literature of their ancestors. A good deal of this has been charged, (and in some little degree charged with justice,) against the exclusive attention paid to Greek and Logic, till lately in Oxford. But in Oxford we have never been guilty, (since a better system was known in the world at large) of teaching the *Physics* of Aristotle, however we may have paid an excessive attention to his *Metaphysics* and *Dialectics*.—In Benares, however, I found, in the institution supported by Government, a professor lecturing on astronomy after the system of Ptolemy and Albumazar, while one of the most forward boys was at the pains of casting my horoscope; and the majority of the school were toiling at Shanscreet grammar. And yet, the day before, in the same holy city, I had visited another college, founded lately by a wealthy Hindoo banker, and intrusted by him to the management of the Church Missionary Society, in which, besides a grammatical knowledge of the Hindoostanee language, as well as Persian and Arabic, the senior boys could pass a good examination in English grammar, in Hume's History of England, Joyce's Scientific Dialogues, the use of the globes, and the principal facts and moral precepts of the Gospel, most of them writing beautifully in the Persian, and very tolerably in the English character, and excelling most boys I have met with, in the accuracy and readiness of their arithmetic. The English officer, who is now in charge of the Benares Vidhalya, is a clever and candid young man, and under him I look forward to much improvement. Rammohun Roy, a learned native, who has sometimes been called, though I fear without reason, a Christian, remonstrated against this system last year, in a paper which he sent to me to put into Lord Amherst's hands, and which, for its good English, good sense, and forcible argument, is a real curiosity, as coming from an Asiatic.'

SELFISH BOY REFORMED.

In the Register of August 18th, we gave an extract from the Juvenile Department of the "*Christian Visitant*" under the title of "The Selfish Boy Reformed." The last number of this valuable publication contains the concluding part of the narrative, which we now give to our readers.

After this, they went to the house; when Mary-Ann told her mother all that had happened. Her mother was very much pleased with the behaviour of Mary-Ann and Edward. She told them they must take very good care of the little birds, for they were without a mother to feed them, or keep them warm. It was not quite right, she said, to take the little birds from their parents. The old birds must have been very much distressed to see the little ones carried away: but she supposed the poor boy had not been told that it was wrong, and she should tell him, the next time he came there. "Oh, ma," said Mary-Ann, "I will go and carry them back directly to the boy, and request him to put them where he found them; for, though I love them, and would do all I could for them, I am sure they will want to see their mother again."

Her mamma told her she need not do that, for, most likely, the poor mother had looked for them, and given them up for lost, before this. "Poor little birds," said Mary-Ann, "I am sorry you have lost your mother; but I will feed you, and give you drink, and hang the cage on a tree, where you will have the pure air."

"George," said his mother, "I am sorry to see you have neglected all the instructions I have given you, and to hear you have been so bad a boy. The little boy, though *poor*, has behaved much better, and set you a good example, which I hope you will, on reflection, think worthy of your imitation."—George remained very thoughtful for some time; he then burst into tears, and told his mother he was determined to be a good boy, and would ask God to forgive him, for "indeed," said he, "I have been very wicked." This resolution was kept; and Mary-Ann and Edward had the satisfaction, besides the approbation of their mother, to see their brother George become a good boy, who ever after treated the poor with great kindness.

The next morning the poor boy rose very early, and, remembering the little birds he had fed the day before, went and dug some earth worms, and ran as fast as he could to Mr. Daney's to inquire how the little birds liked their new home. Mrs. Daney stood under a tree at the door, with Mary-Ann and Edward, who were employed in selecting a cool, shady place to hang the linnets.—He made a low bow, and after wishing them good morning, said he had come to inquire how the linnets did, and to bring some food for them. He had often seen the old linnets picking up worms, and he thought the little ones would like some, now they have no parents to provide for them.

"Why, my little lad," said Mrs. Daney, "you speak very affectionately of the little birds; how could you take them from their parents?" "Oh madam," said the little boy, "I hope you do not think I am so cruel as to rob the little birds of their young!" "But how then did you get these pretty linnets?" "Why, madam, the old birds built a nest in our garden, on a high tree, and my brother, and sister, and myself used to feed them with the crumbs from the table, and the insects we picked from the bark of the trees; so they became very tame, and would eat out of our hands. But, two days ago, whilst the linnets were singing on a tall tree, a man came our way with a gun, and shot them. One of them was killed, and fell at the foot of the tree, and the other we have not seen since, though we went all over the garden, and whistled for it a great while. We were very sorry to have the bird killed; little sister cried and said the man was very wicked. Then mother said I might try to get at the nest, which was in the crotch of a great tree, and take care of the little birds. And so, when this young gentleman and lady gave me fruit, and said so many kind things, I thought they would pity the little birds, and take better care of them than I could. I was very glad they would accept them from so poor a boy as I."

Mrs. Daney cast an approving smile on the little boy, and, turning to her children, said, "I was afraid the linnets were stolen from their parents; but I find the little boy is even better than you represented. And now, my children, I shall give you liberty to present the little boy with any thing you have of your own; for I see, by your looks, you would like to give him something." "O yes!" said Mary-Ann and Edward, "how glad we are to have the liberty!"

George, who had all this time been standing just inside of the door, now came forward, and said he was very sorry he had treated the poor boy so ill last night, and hoped he would forgive him. "O yes," said the little boy, "I must forgive every body; or how can I ask God to forgive me." George now followed his brother and sister, to see what he had to give the little boy. He was determined never to be selfish again.

They soon came back, and Edward, who was the oldest, gave the boy a New-Testament, in large print. "O this," said the boy, "will do nicely for mother to read evenings. Her eyes begin to grow poor, and she cannot read in a small Bible." George advanced very modestly, and presented a spelling book, which he had done using; and Mary-Ann gave a neat tire, for the boy's sister.

Mrs. Daney was much pleased with the judgment the children discovered in selecting the presents, and the very modest manner in which the boy expressed his thanks; but most of all in the prospect of a reformation in her son. She told the poor boy, if he remained kind to his mother, God would no doubt take care of them; and said he must come to her, and she would always supply him with books, so long as his mother could spare him to attend school.

Strafford Copperas Works. Nine miles north of Norwich, Vermont, on the side of a hill, are situated the Strafford Copperas Works. The soil of the hill is thin, and covers an immense quantity of massive pyrites. Immediately above the pyritous rock, is found an incrustation of ferruginous earth, mixed with petrifactions of leaves, nuts, &c. The rock is fissile and undergoes the following process, in order to be converted into copperas:

It is first broken into small pieces, and thrown into large heaps, in which situation it is allowed to remain for some months; during which time, the sulphur with which the rock is strongly impregnated is partially expelled, and the pieces of rock become completely pulverised, or disintegrated. The smell of sulphur is very powerful, and the surrounding objects are covered with a sulphurous dust. This process of expelling the sulphur and pulverising the mass of pyritous rock, is very similar to that of slacking lime, heat being produced in the same manner. From these heaps the pyrites is thrown upon leaches, and the lye drawn into leaden vats. Lead is used in the construction of the vats because other metals are liable to decomposition from the action of the liquid. In these vats the lye becomes reduced to a proper degree of strength, when it is conveyed into wooden vats and left to form chrystals of copperas upon the sides or upon boughs thrown in for the purpose. The form of the chrystals is rhombic, and the color a beautiful green.—The works are owned by a company in Boston, and have been in operation for many years, though they have been made more extensive lately. The quality of the copperas is very good and it is generally used through the country, nearly ten thousand tons being annually sent to market from Strafford.

Am. Sentinel.

From the National Intelligencer.

The National Reader.

This is a new school book from the hands of the Rev. J. Pierpont, of Boston, who is extensively known as a poet and a divine, and is already entitled to the public thanks for his labors in the field of education and morals. We certainly do not undervalue other literary labors, when we avow the opinion that the man of erudition and talents, who devotes the time which he can snatch from the duties of an arduous and dignified vocation, to the preparation of works for the moral and literary improvement of the rising generation, deserves the special respect and approbation of the community. This merit belongs to Mr. Pierpont. His First Class-Book has been long in use, and is duly appreciated; but we still wanted something in the same department more *national* than any of our compilations furnished, and this Mr. P. has now supplied. Induced, by esteem for the compiler, as well as by deep interest in whatever concerns the object of education, we have examined the National Reader with care, and with satisfaction. Besides a great variety of selections from the best productions, both in prose and verse, which do honor to the taste and piety of the compiler, the book comprises many original articles from his own classic, gifted, and religiously imbued mind. Finding the work thus deserving of favor, we earnestly recommend it to the adoption of all teachers of youth who desire to instil into their pupils a love of moral and literary beauty, and a love of country.

Rewards of Ingenuity. Mr. Thornton, of the Patent Office, Washington, relates the following anecdote:

Gilbert Brewster, a very ingenious artist from Connecticut, came to the patent office about the middle of October, 1823, and requested permission to examine the models.—I informed him they were deposited for public inspection, and that he was at liberty to see and examine them as often and as long as he pleased. Instead of spending a few hours, he visited them daily for about six weeks, then thanked me for the gratification he had enjoyed, declaring them worth millions of dollars, or that they were of incalculable value to a real mechanic. He said he saw movements and combinations of which before he had no idea, and that he was now enabled so to improve the machinery for spinning wool, as to reduce the price of spinning from eight cents to one cent per lb. He went away and returned in about three months with two models, declaring on his return, that he had perfected what he had contemplated, and that he could then spin wool at a lower price than the English, who could not effect it for less than 4 cents per lb. I issued three patents for his machines, and a gentleman who accompanied him from New-York and who engaged to buy these machines for a manufacturing company in Connecticut, laid him down ten thousand dollars in my presence. *Pawtucket Chron.*

CHRISTIAN CALENDAR.

JUST published, at the *Christian Register* Office, 166 Washington-street, "The Christian Calendar, and New England Farmers' Almanack for 1828."

☞ For sale also by N. S. SIMPKINS & CO. corner of Court and Brattle-streets.

The *Christian Calendar* contains, this year, the same departments as formerly, and they are filled up in a similar manner. It is entirely free of every thing of a low or vulgar character, and is recommended as a suitable family companion

The following more particular description may be useful to those traders and others who may not have an opportunity of examining it before purchasing.

To the usual astronomical calculations are added various useful articles of intelligence, such as, Friends' Meetings, Military Fines, American standard of Gold, College Vacations, Rates of postage. Also the usual accounts of the Courts; and of the principal stage coaches that leave Boston.

To render this publication a safe and useful manual to seamen, great pains have been taken to furnish a correct statement of the time of *high water*, each day.

The time of the southing of the moon, and the declination of the Sun are also given with accuracy, and a large table is furnished for ascertaining the time of high water at various places.

The calendar pages of each month contain hints and suggestions to farmers; and over the head of each calendar page are selections of poetry appropriate to the different seasons, and prose extracts of a practical nature from various approved writers.

The religious part of the Almanack comprises about *twelve* closely printed pages, and is divided into *four* departments, as follows;—

Religious Intelligence. Under this head we have an account of the doings of various benevolent societies.

Practical Hints. In this department we have extracts relative to Intemperance, and respecting the Education of Females. Also a Morning and an Evening Prayer for a child, and other short articles—Prevarication—Christian Forbearance—Benefits of Adversity—Remnants of Time—Filial Duty

Doctrinal. Under this head the articles are, Hereditary Depravity—Election and Reprobation—Religious Controversy.

Miscellaneous Extracts. On the following subjects:—Washington, Jefferson, Adams, Halley and Sir Isaac Newton, Family Devotion, Love to Christ, a hymn—Divine Impartiality, Early Rising, Dr. Johnson, Dr. Parr.

Booksellers and traders supplied on the most favorable terms.

☞ Orders may be directed to the Editor of the Christian Register.

Sept. 15.

VALUABLE SCHOOL BOOKS.

NATHANIEL S. SIMPKINS & CO. Court-Street, corner of Brattle-Street, have just published the fourth stereotype edition of the DEFINITION ENGLISH READER, *revised and corrected.* A book, so well known, and so generally approved as Murray's Reader, will need nothing said of its merits, further than appertains to the *improvement*, which consists of a *Vocabulary* placed at the head of each section, giving not only the *Pronunciation* but the *Definition* of the most important and difficult words that occur, agreeably to the principles of *Walker.* Thus giving the pupil an opportunity to ascertain the true pronunciation and definition of any difficult words without reference to a Dictionary.

Likewise the Definition Introduction to Murray's Reader.

N. B. School Committees supplied on liberal terms. Nov. 3.

UNITARIAN TRACT—No. 14.

JUST published by Bowles & Dearborn, 72 Washington-street, Tract No. 14 of the American Unitarian Association—*On Experimental Religion.* Nov. 3.

PALEY'S SERMONS.

JUST published, and for sale, by *Bowles & Dearborn*, 72, Washington-street, Sermons on various subjects, by Wm. Paley, D.D. Originally published by Rev. Edmund Paley, A. M. in MDCCXXV. First American edition, 1 vol. 8vo. Nov. 3.

CHRISTIAN VISITANT.

THIS day published, by NATHANIEL S. SIMPKINS & Co. Court-Street, the CHRISTIAN VISITANT, or RELIGIOUS MISCELLANY. No. V—for September and October.

Contents.—Memoir of Dr. Abner Howe—Autumn—God and Mammon—Nature and Grounds of Union among Christians—Conduct the Test of Character—Review of Rev. Mr. Motte's Sermon—Notice of a Sermon on Small Sins.

Juvenile Department.—Selfish Boy Reformed—Little Henri.

Poetry.—Hour of Death—Hymn—Religion.

Miscellaneous.—Agreement—Truth—Religious Controversy—Providence—Knowledge—Atheism—Poverty and Wealth—Christ.

Intelligence.—Liberia—Theological Instruction at Andover.

"This periodical, which is not controversial but purely practical, and designed to promote practical piety and virtue from Christian motives, is published once in two months, containing from 36 to 38 pages. Price to subscribers, $1 per year, payable in advance—or $1 50 at the end of the year." Oct. 22.

UNITARIAN ADVOCATE.

JUST views of religion, always so important, were never, perhaps, more earnestly desired than in this community at the present moment.—The *Unitarian Advocate* is designed to meet the wants arising out of this state of public sentiment. It proposes to aid serious inquiry, and resolve honest doubts, respecting that form of Christianity which Unitarians believe to be the simple "truth as it is in Jesus." We wish also to do something toward removing those false impressions, which hinder the proper influences of Christianity, and to win men to a holy life as well as a correct faith.

This work will comprise discussions on the various Christian doctrines, pieces of devotional and practical tendency, Illustrations of Scripture, and General Religious Intelligence. The interest now manifested in Sunday Schools will induce us to reserve a considerable portion of our pages for that important subject.

We shall endeavor to maintain the utmost plainness and simplicity of style, and aim to be direct, serious, and earnest in the appeals made to the hearts and consciences of men.

EDMUND Q. SEWALL, *Editor.*

CONDITIONS.

I. The Unitarian Advocate will be published on the first day of every month, commencing with January, 1828; each number to contain about 50 pages, handsomely printed on superfine paper—the whole making two volumes a year, of about 300 pages each.

II. Price, Two Dollars a year—to be paid on the delivery of the third number.

Agents will be supplied with the work on the following terms, viz.—For one hundred copies, one-third discount; fifty copies, one-fourth discount; any number less than fifty, one-fifth discount.

All communications in any way relating to the work to be made to the publishers.

Gentlemen holding subscription papers are requested to return the names, or the number they will be responsible for, as soon as the first of December next. BOWLES & DEARBORN,

72 *Washington-street—Publishers & Proprietors.*

P. S. The publishers of the above work are making arrangements, by which it will be published at Boston, New-York, Philadelphia and Baltimore on the first day of every month.

PRONOUNCING BIBLE.

LINCOLN & EDMANDS, Boston, have published the *Pronouncing Bible* on a fair type and paper, and furnish it in various bindings, with and without plates from $2,50 to $7,00.

The manner in which the proper names are marked, leads easily and uniformly to a correct pronunciation, and all persons, especially the young, should avail themselves of the benefit. No plan for promoting a uniform pronunciation, has met such extensive approbation as the Pronouncing Bible.

In several Seminaries, each scholar has been furnished with a copy, and the great benefit resulting from its use has been apparent in their improved pronunciation.

Letter to the Publishers.

Messrs. Lincoln & Edmands,

I have had in my possession, for some time, and have examined with minute attention, your stereotype edition of the Sacred Scriptures, in which the proper names and words of most difficult pronunciation are divided and accented in accordance with the orthoepy of Walker. His Dictionary and Classical Key are received as standards by the best speakers, and the present work is therefore deemed to be eminently calculated to produce both accuracy and uniformity of pronunciation. The excellency of the paper, the typographical execution, and the intrinsic value of the Pronouncing Bible, will insure, I hope, its rapid and extensive circulation.

SPENCER H. CONE,

Pastor of Clive-st. Church, N. York.

New-York, Sept. 1, 1825. 3t

CAMBRIDGE SELECTION OF HYMNS.

LATELY published, and for sale by *THOMAS WELLS.* No. 92 Hanover-st. Boston—*A Selection of HYMNS and PSALMS, for social and private Worship.* Sixth edition.

This edition is printed on a handsome small pica type, and good paper, of two qualities, common and superfine. It is from the University Press in Cambridge, and corresponds, with some slight variations, to the stereotype copy.

Also, on hand, a supply of the stereotype and other editions of the same work.

T. W. is authorized to announce his Bookstore, No. 92 Hanover-street, as the *sole* Boston Depository of the various editions of the Cambridge Selection; where all orders to the city from religious societies may be addressed; and applicants are requested to be particular in designating the edition that they may wish.

Applications may also be made to Col. Metcalf, Cambridge, or the Proprietor, Cambridge.

Oct. 6. 6w

CHRISTIAN REGISTER.

Terms. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *Two dollars and seventy-five cents.*

Those who pay after the first six months will pay *three dollars.*

Those who delay payment till the close of the year will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register:—

Barnet Peters, *Portland*, *Maine.*
Barnabas Palmer, *Kennebunk*, *do.*
Daniel Kilby, *Eastport*, *do.*
John W. Foster, *Portsmouth N. H.*
John Prentiss, *Keene*, *do.*
Percy Crocker, *North Bridgewater, Mass.*
Daniel Reed, *Easton.* "
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Rev. Ezra S. Goodwin, *Sandwich.*
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